

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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PLURALITY OF KINGDOMS AND DEGREES OF REWARD AND PUNISHMENT.

BY ELDER WILLIAM JEFFERIES.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. He who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."—*Doc. and Cev.*, sec. 7, par 5.

The majority of professing Christians of the nineteenth century believe in only two kingdoms or localities—heaven and hell, and in only one degree of reward or punishment for the "departed" and departing "souls" of Adam's race in those kingdoms or localities. But we will place this doctrine into the scriptural crucible, and see if it will come out like fine gold, having lost nothing by the ordeal.

Modern religionists teach belief in the Lord Jesus Christ, and some few other things, as essentially necessary to the gaining of admission "just inside the door" of the former place of happiness; and they also vehemently teach that disbelief in Jesus and the disregard of their pious unauthorized teachings will inevitably prepare poor mortals for an eternal residence in the sulphurous regions of the latter place of weeping, of wailing, of writhing, of gnashing of teeth, and of never-ending fiery torments. Now, if, on the one hand, the hearing and regard of these teachings will necessarily prepare for heaven; and if, on the other hand, the hearing and disregard of these teachings

will necessarily prepare for hell, it is reasonable to infer that the not hearing, and, consequently, the not having an opportunity to show regard or disregard, will necessarily constitute non-fittedness for either place.

This being the case, we will ask the pious dispensers of salvation upon a new principle the following simple question:—Where will you locate those millions and tens of thousands of millions of the sons and daughters of Adam who have never been favoured with your teachings, who have left, are leaving, and will hereafter leave this earth? If the Lord possessed no more wisdom than is manifested in this doctrine, how many thousands of millions of departed spirits would at the present time be afloat in boundless space, without a place to rest their feet or heads?

Is there but one heaven? A scriptural answer to this question ought to be and will be satisfactory to Bible believers. At the dedication of the temple of God, Solomon, the wise man, uttered the following words—"But will God indeed dwell on the earth? Behold, the heaven

and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings viii. 27.) Here we find a plurality of heavens plainly spoken of. David, Solomon's father, had a similar idea, for he says, "Praise him, ye heavens of heavens, and ye waters that be above the heavens." (Psalm cxlviii. 4.) As spoke the son relative to this subject, so spoke the father: nothing contradictory, but corroborative.*

Jesus also says—"In my father's house are many mansions." If it were not so, I would have told you. I go to prepare a place for you." (John xiv. 2.) He is evidently here referring to kingdoms or glories.

Paul says—"I knew a man in Christ about fourteen years ago, such an one caught up to the third heaven;" and he informs the Ephesians that Jesus ascended "far above all heavens." (iv. 10.) The first of these passages informs us that there are three heavens, and the second implies that there are many.

We will now enter upon the second part of our subject, and endeavour to show that there are different degrees of glory for the righteous in those heavens.

Will all who enter the heavens of God enjoy equal rewards or glories? Jesus says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 19.) Again, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) And again, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" Jesus, after setting a little child in their midst, thus answered them, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Here we have three degrees plainly shown to us—the "least in the kingdom of heaven," the "great in the kingdom of heaven," and the "greatest in the kingdom of heaven." In these passages, too, we

* Read also Psalm ii. 4; viii. 1, 3; i. 4; lxxxix. 2; 5; 11; xcv. 11; cii. 25; cxlv. 5; cxlviii. 1; Isaiah i. 2; vii. 18; xiii. 5; xlv. 23; xlviii. 13; xlix. 13; li. 6; lxi. 1; lxv. 17; Hebrews i. 10; viii. 1; ix. 23; Acts vii. 56.

perceive that but *one* heaven is spoken of. Paul informs the Corinthians that "there is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Here we find three degrees of glory. What does Paul mean by "one star differeth from another star in glory?" Does he mean that only *one* star differs from all the rest? We understand him to mean that the majority, if not all the stars, according to their magnitudes and stages of progressive perfections, differ in their degrees of glory. Thus, then, we have just reasons for concluding that there is more than one glory in a plurality of kingdoms or heavens awaiting the children of men?

It may be asked if there are more than one hell and one degree of punishment for the unrighteous? In answer to this, we may quote two passages of Scripture. The Psalmist says, "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." (lxxxvi. 13.) Jesus says, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." (Mat. xxiii. 14.) Now, every one who understands the English language must see clearly that when the adjective *lowest* is used with any noun or thing, one more thing at least is understood. The same will apply to the adjective *greater*. If there is any meaning in the words, there must be a higher hell than that from which David's soul was delivered, and a lesser degree of damnation than that which Jesus promised to the hypocrites of his day.

Again: Jesus said, as recorded by John, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." (Rev. xx. 13.) And again—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) In the first of these passages we are informed that "every man" is to be "judged according to his works;" and the second informs us that "every man" is to be "rewarded according to his works." Now, this has been understood to mean "according to whether these works were good or evil,"—assuming

that there was but *one* reward for good, and but *one* punishment for evil, and *not* according to the number and magnitude of the good or evil deeds: hence the error. But what says the Apostle Paul? "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." (Col. iii. 25.) Every man shall suffer for the wrong which he *has* done, and not for the wrong which he *has not* done; and, on the other hand, no man shall *fail* to receive that punishment which his evil deeds merit and justice decrees; for "there is no respect of persons." The same principle applies to the righteous. This is reasonable and just. Were it otherwise, it is possible that a man, though an unrighteous man, would have to suffer more than he deserved,—that the most wicked man would not be punished according to the number and enormity of his deeds, that a righteous man would enjoy more than he merited, and that the most

righteous man would lose some of his honestly and justly-merited reward; and where would be the justice of God? and what would become of the order and harmony in all God's creations? or what would become of those creations themselves? Take away justice from the economy of God, and chaos and hell would reign triumphant in boundless space!

It is clearly evident, then, that God will at all times provide residence for his untold posterity suited to all their degrees of progressive perfection, and that he will justly reward or punish every one according to his or her good or evil deeds. Away, then, with such a doctrine as that which damns and punishes equally the innocent child of four years old with the guilty hoary-headed knave of fourscore or more—that consigns eternally to eternal flames, and punishes equally therein, the infant "a span long," with the oldest and foulest transgressor of the laws of both God and man!

REPORT OF A CONFERENCE MEETING

HELD IN DERBY, MAY 12, 1860.

DAVID JOHN, *Reporter.*

The meeting opened at half-past ten, a.m., by singing. Prayer by Elder David John.

The Elders then gave reports of the several Branches over which they preside.

The condition of most of the Branches were represented as being good, there being also a prospect of many being added to the Church. Some have already been baptized, and others desire to be. A desire to hear and become acquainted with the truth seems to prevail among the people.

Elder Jacob Gates then addressed the people as follows:—

"Dear Brethren and Sisters,—I feel thankful for the opportunity of seeing you and for the privilege of talking to you. The time is precious, and I will use it in talking to the Priesthood, upon whom depend the prosperity of the work, for the Lord has committed it to their charge.

If they fail in discharging their duty before the Lord, the work is hindered through them. Hence the necessity of

living so that they may be filled with the Holy Spirit.

Inasmuch as you have received the holy Priesthood, the Lord has placed upon your heads a part of his own glory, and given you power to act in his name, that you may have influence among the people to lead them in the ways of life. You must have the power of God within you, and gather into your organization the influence of heaven, that you may impart the same unto others.

The holy Priesthood is that perfect institution that governs the heavens and all heavenly beings. Inasmuch, then, as you my brethren have been set apart, and have received a portion of the holy Priesthood, it is expected that you will be the saviours of the people, and not their destroyers,—to purify the Saints, and not pollute them.

I am sorry to say that, in some instances, men occupying this high position have corrupted themselves, and prostituted the very beings that were entrusted to their care, and thereby lost the Spirit, and become powerless and a stumbling-

block to the people and the prosperity of the work of God. The Lord has commanded his servants not to teach without the aid of his Holy Spirit. Now, if a man is destitute of this qualification, the people are not bound to listen to him as unto the Lord. He has said—"Whether by mine own voice or the voice of my servants, it is the same." But unless they are under the influence of his Spirit, they are not his servants. Some men think that their words are *law* and *counsel* simply because they are ordained to the Priesthood, or hold a certain position in the kingdom of God: but it is not the case; for, without the Spirit, their words are as the sounding of brass or the tinkling of a cymbal.

It is the privilege of the Saints and also their duty to know the mind of God concerning themselves. For this purpose the Holy Spirit of promise has been sealed upon your heads that it may bear record unto you of the truth. Jesus said, while on earth, "This is life eternal, to know the true and living God, and Jesus Christ whom he has sent." I want to know him for myself, and I do not intend to rest until I gain eternal life through the knowledge of God. The Saints, as a body, should have this in view every day of their life. This principle should dwell within them and increase, that they may not be led astray.

I desire to speak to please God, and not man; for if I seek to please man, I am no longer a servant of God. If I have a servant, I expect him to do my will—not his own, and to do the work assigned him according to my instruction. If he would not do this, his service would be of no value to me. So it is with the Lord and his servants: if they will not do his will, he will not own them. Jesus said, "I came not to do my own will, but the will of him that sent me." So we should feel and act the same. Can we do it? Yes. The Lord has given us this power, and he will hold us responsible for the use we make of it. We cannot do his will unless we know it, and this knowledge must be obtained through the aid of his Holy Spirit: hence the necessity of applying ourselves so as to secure its influence through life. We cannot impart to others that which we do not possess in ourselves. "The stream cannot rise above its fountain."

I do not wish to find fault: I did not

come for that purpose: but I must say that the Priesthood are deficient in their ministrations, in consequence of not having a sufficiency of the inspiration of the Lord. Jesus said, "I can do nothing of myself;" and in my own experience I have come to the same conclusion. Some may say, "I have laboured years in the ministry to build up the kingdom of God;" but I will say that your time and labour have been useless unless you were in the possession of the Holy Spirit. It shall not be set down to your credit, but to your folly.

I rejoice to see my brethren around me. I want you to have more of the Holy Spirit. You need it. Leave off "every sin that doth so easily beset" you; and if you have done wrong in times gone by, confess your faults and make all right. It is honourable for men to confess their faults. Do this, that the Spirit of life may rest upon you. My appointment does not qualify me to correct or reprove you. The Spirit alone can penetrate the heart. Without this influence, spiritual things cannot be discerned.

Men professing to be Saints may pray and also fast to obtain the Spirit; but their prayers will avail them nothing unless their works correspond with their profession.

Some men complain of being cut off from the Church without a cause; but I say that no man can be cut off from the Church of God without he will first cut himself off by transgression; for God never delegated a power to one man to cut another off when he is doing right.

It is now time to call your attention to the preaching of the Gospel. The trees are putting forth their leaves, and all nature smiles and invites us to life and action. Let us move with the opening spring.

Brethren, in going out to preach the Gospel, see that your hearts and thoughts are pure. Let your minds be concentrated upon the Gospel, so that your preaching may be in the demonstration of the Spirit and power of God.

Our success does not depend on being called "Rabbi." Call me brother Gates. I do not admire the style in which the Elders address one another. They say, "Pastor John," "President Gates," "Pastor Ross," and "President Budge," &c., as if they would seek honour one of

another. I do not wish to hear such nonsense. The Lord looks at the heart, and not at titles. A man may be ordained to the Apostleship; but, unless he is pure in heart, the power of that Priesthood will not rest upon him, and the Spirit will not abide with him. There is more power in a Deacon who possesses the Spirit of God than there is in an Apostle without it.

The Elders should understand their message to the people before they go out to preach. Do not pull others down. Let their tenets alone; preach the first principles of the Gospel, and cry repentance unto this generation. If you cannot do this, stay at home.

In going out, be humble and meek, steadfast in the truth. You are sent to teach, and not to be taught. Bear testimony of the things you know, and nothing else; and if you do not know anything, hold your tongue.

Let a fatherly feeling be in your hearts towards all people, remembering that they are the offspring of God as well as yourselves, and his bowels yearn over them.

If you will do this, you will accomplish a good work, and great shall be your reward. God bless you with power so to do, is my prayer. Amen."

Adjourned till two, p.m. Benediction by Elder C. Astle.

HISTORY OF JOSEPH SMITH.

(Continued from page 344.)

[November, 1843.]

Wednesday, 29th. At home. Clear and cold. Colonel Frierson left for home, taking with him a copy of the Memorial, to get signers in Quincy. I here insert a copy of the

"MEMORIAL.

To the Honourable the Senate and House of Representatives of the United States, in Congress assembled.

The Memorial of the undersigned inhabitants of Hancock County, in the State of Illinois, respectfully sheweth—

That they belong to the society of Latter-day Saints, commonly called "Mormons;" that a portion of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they purchased lands and settled upon them with the intention and expectation of becoming permanent citizens in common with others.

From a very early period after the settlement began, a very unfriendly feeling was manifested by the neighbouring people; and as the society increased, this unfriendly spirit also increased, until it degenerated into a cruel and unrelenting persecution, and the society was at last compelled to leave the county. An account of these unprovoked persecutions has been published to the world; yet we deem it not improper to embody a few of the most prominent items in the memorial, and lay them before your honourable body.

On the 20th July, 1833, a mob collected

at Independence, a deputation or committee from which called upon a few members of our Church there, and stated to them that the store, printing office, and all mechanic shops belonging to our people must be closed forthwith, and the society leave the county immediately.

These conditions were so unexpected and so hard, that a short time was asked for to consider on the subject, before an answer could be given, which was refused; and when some of our men answered that they could not consent to comply with such propositions, the work of destruction commenced.

The printing office—a valuable two-story brick building, was destroyed by the mob, and with it much valuable property. They next went to the store for the same purpose; but one of the owners thereof agreeing to close it, they abandoned their design.

A series of outrages was then commenced by the mob upon individual members of our society. Bishop Partridge was dragged from his house and family, where he was first partially stripped of his clothes, and then tarred and feathered from head to foot. Mr. Charles Allen was also tarred at the same time.

Three days afterwards the mob assembled in great numbers, bearing a red flag, and proclaiming that unless the society would leave 'en masse,' every man of them should be killed. Being in a defenceless situation, to avoid a general massacre, a treaty was entered into and ratified, by which it was agreed that one-half of the society should

HISTORY OF JOSEPH SMITH.

ave the country by the 1st January, and the remainder by the 1st of April following.

In October, while our people were gathering their crops and otherwise preparing to fulfil their part of the treaty, the mob again collected without any provocation, shot at some of our people, whipped others, threw down their houses, and committed many other depredations. The members of the society were for some time harassed both day and night, their houses assailed and broken open, and their women and children insulted and abused.

The store-house of A. S. Gilbert and Company was broken open, ransacked, and some of the goods strewed in the streets. These repeated assaults so aroused the indignant feelings of our people, that a small party thereof, on one occasion, when wantonly abused, resisted the mob. A conflict ensued, in which one of our people and some two or three of their assailants were killed.

This unfortunate event raised the whole county in arms, and we were required forthwith to surrender our arms and leave the county. Fifty-one guns were given up, which have never been returned or paid for to this day.

Parties of the mob, from thirty to seventy in number, then scoured the country in every direction, threatening and abusing women and children, until they were forced first to take shelter in the woods and prairies at a very inclement season of the year, and finally to make their escape to Clay County, where the people permitted them to take refuge for a time.

After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise destroyed, with a great portion of their crops, as well as furniture, stock, &c.; for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years, when, in compliance with the demands of the citizens there, it was determined to remove to that section of country known afterwards as Caldwell County.

In order to secure our people from molestation, the members of the society brought out most of the former inhabitants of what is now Caldwell County, and also entered much of the wild land then belonging to the United States in that section of country, fondly hoping that as we were American citizens, obeying the laws and desiring to support the Government, we would be protected in the use of homes which we had honestly purchased from the General Government and fully paid for.

Here we were permitted to enjoy peace

for a season; but as our society increased in numbers and settlements were made in Davies and Carrol Counties, unfounded jealousies sprang up among our neighbours, and the spirit of the mob was soon manifested again. The people of our Church who had located themselves at De Witt were compelled by the mob to leave the place, notwithstanding the militia were called out for their protection.

From De Witt the mob went to Davies County, and, while on their way, took some of our people prisoners, and greatly abused and mistreated them. Our people had been driven by force from Jackson County; they had been compelled to leave Clay County, and sell their lands there, for which they have never been paid: they had finally settled in Caldwell County, where they had purchased and paid for nearly all the Government land within its limits, in order to secure homes where they could live and worship in peace; but even here they were soon followed by the mob.

The society remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of those in Davies and Carrol Counties.

Those counties, when our people first commenced their settlements, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value, from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth.

In August, 1838, a riot commenced, growing out of the attempt of a member of the society to vote, which resulted in creating great excitement and many scenes of lawless outrage. A large mob, under the conduct of Cornelius Gilliam, came into the vicinity of Far West, drove off our stock, and abused our people. Another party came into Caldwell County, took away our horses and cattle, burnt our houses, and ordered the inhabitants to leave their homes immediately.

By orders of Brigadier-General Doniphan and Colonel Hinkle, a company of about sixty men, under the command of David W. Patten, went to disperse this mob. A conflict ensued, in which Captain Patten and two of his men were killed, and others wounded. A mob party, from two to three hundred in number, many of whom are supposed to have come from Chariton, fell on our people, and, notwithstanding they begged for quarters, shot down and killed eighteen, as they would so many wild beasts.

They were finally compelled to fly from those counties; and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain.

The society were pursued by the mob, conflicts ensued, deaths occurred on each side, and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive us from the State, or exterminate us.

Abandoned and attacked by those to whom we had looked for protection, we determined to make no further resistance, but submit to the authorities of the State and yield to our fate, however hard it might be. Several members of the society were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to above 14,000 souls, fled into the other States, principally into Illinois, where they now reside.

Your memorialists would further state that they have heretofore petitioned your honourable body, praying redress for the injuries set forth in this memorial; but the committee to whom our petition was referred reported, in substance, that the General Government had no power in the case, and that we must look for relief to the Courts and the Legislature of Missouri.

In reply, your memorialists would beg leave to state that they have repeatedly appealed to the authorities of Missouri in vain; that though they are American citizens, at all times ready to obey the laws and support the institutions of the country, none of us would dare enter Missouri for any such purpose, or for any purposes whatever.

Our property was seized by the mob or lawlessly confiscated by the State; and we were forced, at the point of the bayonet, to sign deeds of trust relinquishing our property. But the exterminating order of the Governor of Missouri is still in force, and

we dare not return to claim our just rights. The widows and orphans of those slain, who could legally sign no deeds of trust, dare not return to claim the inheritance left them by their murdered parents.

It is true the Constitution of the United States gives to us, in common with all other native or adopted citizens, the right to enter and settle in Missouri; but an executive order has been issued to exterminate us if we enter the State, and a part of the Constitution becomes a nullity, so far as we are concerned.

Had any foreign State or power committed a similar outrage upon us, we cannot for a moment doubt that the strong arm of the General Government would have been stretched out to redress our wrongs; and we flatter ourselves that the same power will either redress our grievances or shield us from harm in our efforts to regain our lost property, which we fairly purchased from the General Government.

Finally, your memorialists pray your honourable body to take their wrongs into consideration, receive testimony in the case, and grant such relief as by the Constitution and laws you may have power to give.

And your memorialists will ever pray,
&c."

Eleven copies were also made for circulation and signature by Thomas Bullock, one of my clerks.

Four, p.m. A meeting of the citizens in the Assembly Room, when Brigham Young was chosen chairman of the meeting, and Willard Richards, Clerk.

The object of the meeting was briefly explained by the Clerk, followed by Judge Phelps, which was to petition Congress for redress of grievances in relation to the Missouri persecutions.

Voted that the chairman appoint a committee to get the names of memorialists in this city.

(To be continued.)

WESLEY ON SPIRITUAL GIFTS.—"It does not appear that these extraordinary gifts of the Holy Ghost were common to the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased: very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed,) 'because there was no more occasion for them,' because all the world had become Christians. This is a miserable mistake: not a twentieth part of it was then nominally Christians. The real cause was, 'the love of many,' almost of all Christians, so-called, was 'waxed cold.' The Christians had no more of the Spirit of Christ than the other heathens. The Son of Man, when he came to examine his Church, could hardly 'find faith upon the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church.—Because the Christians had turned heathens again, and had only a dead form left."—(Wesley's Sermons, No. 94.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 9, 1869.

How apparent is the truth of that declaration of our Saviour where he says, "Many are called, but few chosen." While the work of preaching the Gospel has been going on in this land, many have been the witnesses given to us concerning this truth. There is not a principle recorded in the New Testament, connected with the preaching of the Gospel by our Saviour and his Apostles, but what we in our experience find true in this Latter-day Kingdom. Its effects upon the human heart for good or for evil are the same. Many, upon the first hearing of the Gospel, have received it with apparent goodwill and honesty: the good word has been cherished in their hearts for a time: with them it had a novelty which passed away with its acquaintance, and the good seed was soon left to wither and die for want of the elements necessary to its growth and expansion in their hearts. Many thousands have been fascinated by the power of truth as they have drank into that spirit which has flowed from the servants of God while in their midst; but, when left to themselves, uncertainty and doubt have again beclouded their minds: that which they had before looked upon as truth and regarded as a revelation from God, and to the Divine authority of which they had perhaps given their testimony, they would now feel to reject and deny, and turn again to the follies and sins of the world. Thus, through their own sins, or negligence in keeping the commandments of God, they have been overcome by the powers of darkness and evil.

The Gospel of Jesus Christ proves this fact to all those who form an acquaintance with its principles—that there are two powers operating upon the hearts of the children of men; one having all the power to bless, happy, organize, and unite in one all the elements necessary to its perpetuity; the other having power over the minds of men, causing them to do evil, and entailing upon them, as a consequence, disappointment, unhappiness, misery, and sorrow, according to the extent of their sins against the laws of life.

When we reflect upon the many tens of thousands who have obeyed this Gospel during the thirty years since the organization of this Church, and see the few out of the great multitude that have remained faithful, we should despair of ever being able to accomplish the final establishment of this kingdom, did we not know that it is the work of God, and that it will eventually triumph over every principle of unrighteousness and evil.

For the last two or three years past many thousands have left the Church in this land, and we have good reasons in many instances to believe that a large portion of them were not dissatisfied with the doctrines and principles of the Church, but have felt for the time to step aside, because they beheld in others that which they supposed was not exactly right. It is not our purpose or prerogative to criticize the course of those who have administered in your midst. We are not their judge. Hence we leave them where they are—in the hands of those who gave them their appointments. Still, if we should, in the course of our labours and duties with the Saints, come in contact with an improper and unwise course taken by others, this we

can neither help nor avoid. Our duty is plain, and we have no apology to offer for doing it. The Lord helping us, we shall endeavour to act conscientiously and for the good of this people, with an eye single to their happiness and welfare.

If the great multitude that have left this Church within the last few years were before us, and we should ask of them the reasons they had for doing so, no doubt all would give what they consider a justifiable one. It is natural for men to seek to excuse and justify themselves, and in doing this they too often refer to the supposed sins and improprieties of others to palliate their own. Nothing can be more foolish than to suppose for one moment, because some one else has done wrong, that we shall be justified in doing the same. It is too often the case that we, in our opposition to what we suppose to be an evil in others, become the greatest transgressors. Many have no doubt committed this error, and fallen from the truth, when perhaps at the time they had no intention in their hearts to commit a deliberate wrong; but having once committed the error, they have persisted in it.

Perfection has been looked for in men, and when they have not beheld it agreeable to their expectations, disappointment has followed, until they have made shipwreck of their faith and fallen into greater transgressions. The many calls for money that have been made upon the Saints for two or three years past by the Elders who have been in their midst have been with many a great cause of complaint. Concerning that which is past we have nothing to say, nor have we any promises for the future further than to say that, the Lord helping us, we will endeavour to save the souls of men in his kingdom in preference to their money. The laws of this kingdom are based upon eternal principles, and cannot be changed to accommodate the notions of men. They are to us the Gospel of Jesus Christ—the revelations of God, immutable and unchangeable; and it is not the province of any man to set them aside. The law of Tithing must be honoured as well as that of baptism for the remission of sins. At the same time, all men have their agency; and if they only obey one law, they must receive their blessings according to their works. The immutable justice in these principles is such that we cannot possess ourselves of all the blessings flowing from an observance of all these laws when we have only obeyed perhaps two or three of them. When all the laws of God are not binding upon us, it is through our ignorance and consequent inability to keep them, there being no place in our hearts to receive, retain, and cherish them. The laws of God are so ordained that those who honour and obey them shall live by them. This kingdom is not the property of any one individual in it. It is the kingdom of our Father, and the elements of life therein are free to all who will honour, serve, and obey them. We say, then, to those of our brethren who have faltered by the way or stumbled, in consequence of the supposed imperfections of others, Come back and unite yourselves with us, honouring God and obeying his laws, and be baptized for the remission of your sins; and if you have not sufficient faith to embrace all the principles of the Gospel, honour those in which you have faith, with all humility before the Lord, and his Spirit will be poured out upon you, faith will spring up in your hearts, and inasmuch as you desire it, the knowledge of God will be poured out upon you, the cloud which now hangs over you will disappear, the doubts and fears that are in your minds will be chased away, and the light of heaven will beam upon your understandings. Come, then: the Gospel is free, and there are no burdens placed upon you. God our Father has required us to obey his law; and, as his servants, we cannot say less, nor dare we require more. As we have before observed, if, in consequence of the supposed imperfections which we have seen in a brother, we seek to make him the scapegoat to bear off our sins, we are deceiving ourselves. Every man

must answer for his own sins. Strive, then, to obtain a spirit of repentance; come forward, confessing your sins, and renew your covenants, that you may witness before all that you are willing to keep his commandments, thereby rendering yourselves worthy of the blessings of the Lord.

Many who have large business connections, or are holding responsible and honourable positions in trade, who have left us, are still satisfied of the important truths of this Latter-day Work. But the strong proclivity of this gold-seeking generation has so fastened upon them, that to exchange their honourable name and position amongst men for that of a "despised Mormon" is more than they at the present can muster courage to do. Well, so let it be, until they learn by experience that their riches will canker their souls, and that the gift of eternal lives is not a jewel conferred by the honours of this world. There are no exclusive rights in this kingdom. Men cannot buy their way to the throne of grace. The millionaire and the beggar, the crowned head and his subject,—all, all must honour the same laws, to be entitled to the same rewards.

This great work is moving with gigantic strides. The purposes of God are fast hastening to a consummation; they will not tarry for any. The times appointed are rapidly approximating to their end. The present is a favourable time for the Saints in this land, and we cannot too strongly urge upon all the necessity of improving it. If our minds are so far alienated from the truth that we cannot discern the signs of the times and turn to a proper account the advantages offered to us to-day, we shall so far be left in the rear that our places will be filled by others. The onward march of events admonishes all to keep pace with the times. The purposes of God relative to the great work of the last days have been grouped together and reserved to be developed in this generation. The reckless tendency of men and their measures—the restive spirit that is everywhere to be observed among the nations—mock congresses—corruption in high places—intrigues in diplomacy, together with the vast accumulation of *martial* elements that are amassing for the onslaught,—all admonish us to diligence and faithfulness, and show that the time appointed draweth nigh, and that we should "trim our lamps and keep them burning," so that when the cry shall go forth, "Behold the bridegroom cometh," we may not be overtaken with the "night-caught world" and be left to feel "our way to glory."

THE GATHERING.

(Continued from page 342.)

We have collated a few passages and cited a few authorities from the ancient Divine Record, out of the many that could be found there, in support of the principle of gathering. But the world of mankind in general are absolutely infidel where the prophetic and doctrinal parts of the Bible are concerned, except they happen to square with their peculiar opinions and views; while, to cover up this infidelity, they have invented a system of spiritualizing everything and every passage, bending them to meet their favourite dogmas, till misconception, misunderstanding, contradiction, and antagonistic opinions drive

many intelligent and honestly-inclined men and women into open and determined scepticism with regard to the Bible, heaven, hell, man's immortality, and even the Great Creator himself, with all his designs and purposes unfolded through prophetic instrumentality. Nevertheless, the prophecies quoted concerning the gathering are true, and are being rapidly and literally fulfilled; and the present condition of society is of such a nature that their fulfilment becomes a necessity. The social and religious institutions of the present day are palpably inadequate to meet the requirements of society; and as

their weaknesses and impotence to produce the desired results are being continually exposed by the touchstone of truth and the gathering phalanx of knowledge that is rapidly increasing and changing steadily but surely the destiny of nations, the leaders of the people—the supporters and propagandists of existing institutions flounder and plunge in the mazy swamps of difficulties which surround them, and, in the vain effort to better the condition of things and meet the pressing demands made upon them, bury themselves inextricably in a chaos of their own creation. As society now exists, there is no rallying-place for the good and the pure—no centre towards which principles of light and truth can gravitate; but the honest and good among men and the principles of knowledge, truth, and power drawn from the grand arcana of nature, or bestowed through the revelations of Heaven, are scattered broadcast over the earth, powerful to preserve the world yet a little longer from the fierce grasp of the destroying angel, but powerless in their isolated positions to regenerate the masses or bless the human family with institutions of permanent worth sufficient to meet the requirements of developing intelligence.

A quaint old writer sarcastically said that "man was originally a monkey, and would eventually return to his primitive condition." The point of this sarcasm lies in the fact that man, with all his boasted progress, is retrograding in the science of life, departing from the first principles of true greatness which link humanity with the man divine, and sinking below the moral and social standard which marks his superiority over the brute creation. Each family of that creation follows the instincts of its kind; but man, endowed with a nobler range of powers, gifted with reason and speech, too often prostitutes his superior intelligence to purposes the most ignoble and base. Wander where we will among the empires and nations of the earth, under no form of government instituted by man—despotic, monarchical, or republican, can we find "the ensign" set up indicating the rallying-point for the gathering virtues, powers, and forces of the last days. One only place claims the proud privilege of furnishing a harbour of refuge, where society may be reconstructed and enabled to send forth ministers of life and

salvation to the human race; and that place is looked upon with the eye of hatred by "the powers that be," while its institutions are calumniated and their advocates slandered and persecuted in the foulest and bitterest manner. In the proud capitals of the world society is unhinged, and corruption stalks abroad in the noonday sun, clothed in the garniture of pomp and authority. Their pur-lieu reek with the most disgusting and abominable depravity. Filthy in body, and filthier in mind, their abandoned denizens corrupt the very atmosphere of heaven, while murders, thefts, lyings, whoredoms, and all manner of iniquities cry aloud in the face of heaven and of day that there is no gathering-place there for the honest and pure—no abiding-place for those who love God and seek to keep his commandments, uncontaminated by the unholy influences which rule and revel in the great places of the earth. Seek among the towns, hamlets, and villages of the land, and the corroding blight of corruption and misery shrivel up the tinsel happiness of society, till, grasped in the hands of truth, it crumbles to unsightly ashes. In the fields, in the factories, in the workshops, and by the roadsides, from the dens of dissipation and vice, from the quiet homesteads which echo back the lowing of the kine and the milkmaid's merry song, and even from the stately halls of coronetted magnates, the princely mansions of monied merchants, and the lofty edifices of religious worship, a cry bursts forth, gathering strength as it hurls back the influences that oppose it, till it wins its way up to the ears of the Lord of Sabaoth,—a cry which declares, "Confidence has departed from the breasts of human-kind, and man dreads while he cannot trust his fellow-man, even though he worships the same God and professes the same eternal interests;" and society, in confirmation of the agonized cry, reels and totters like a huge fabric rotten at the foundation, awaiting the first throes of revolution's earthquake, to hurl it to destruction.

For the thousands of years the human family have existed, men have been struggling and trying to amalgamate the good, the beautiful, and the pure, that peace, prosperity, and happiness might bless the children of this world; but all their efforts have proved vain and futile: they have been impotent to accomplish their

most earnest desires. Sages have pondered over it, orators have exhausted their powers of eloquence concerning it, statesmen have planned and schemed for it, philanthropists have toiled and laboured for it, and poets have loudly sung of the "good time coming," while, as if to mock their thoughts, labours, and aspirations, the retrocession of the most civilized portions of the human family from the principles of life, truth, and manly dignity stares us broadly in the face, gaunt, grim, and horrible.

That man has tried and failed to regenerate society is a fact; hence the necessity for the Great Author of our existence to step in and furnish the materials, knowledge, wisdom, and power to accomplish it. That the scattered elements of good are impotent to produce the desired result while scattered is likewise a fact; hence the necessity for their amalgamation. Thus the gathering, considered in a social point of view, in connection with the regeneration of the human family, is a great necessity. This view has often been entertained by individuals of talent and influence who were positive unbelievers in the Bible and all divine revelations. Perceiving the natural affinity of like elements and principles to unite together, they have made many attempts with plans of their own devising to accomplish a social gathering that would bring together, cement, and strengthen the scattered elements of good; but Secularism, Socialism, Fourierism, Owenism, and all other "isms" have hitherto failed, because a mightier power than that of man is at work fostering and fomenting the dis-

cordance and disunion that exists; therefore a mightier power than that of man can alone successfully conquer the opposing influences by infusing the spirit of oneness which accompanies the pure unadulterated Gospel of Jesus Christ, and binding together with a strong bond of true fraternal love all who desire to work righteousness and love truth.

Working upon principles of immutable justice and equity, the Lord foreordained the time and the place of the great "gathering," which he showed in inspired vision to his servants the Prophets of old, that they might declare it to the people, and thereby strengthen and confirm their faith and hope in their God, their religion, and the glorious prospect before them.

We might dwell upon the social aspect of the question at considerable length, showing clearly how powerless the laws, institutions, and organizations existing in the world are to restrain vice, adequately punish transgressors against morals and private happiness, preserve inviolate virtue and chastity, and maintain that peace and order in society necessary to the well-being and happiness of all its members, and showing likewise the necessity for all that is good and noble among men gathering together to one common centre, there to establish a social system under the superintendence of Heaven, based upon principles of justice and righteousness. But as the gathering has to be viewed in yet another aspect, we shall probably find this working itself conformably in with the continuation of the subject.

(To be continued.)

"DON'T BE IN A HURRY."

(From the "Deseret News.")

It is bad policy either in business, pleasure, or love. Nothing is ever gained by it, and very often a great deal is lost. Eager haste overreaches itself and (like the man in the fable, who cut open his goose that laid him a golden egg every day, in order to grasp at once the whole store of his wealth,) defeats its own purposes. Be energetic, industrious, persevering; but *don't be in a hurry.*

Some men go through life like a high-pressure engine with about three hundred pounds of steam to the square inch—puffing, labouring, sweating,—their faculties strained to their utmost tension, till they are almost ready to burst. They are always in a *hurry*. If you pass them in the street, they have only time to say, "How d'ye," and on they rush like a locomotive. They gulp down their meals

as though it were a dose of castor oil, and then rush off again to business as though the machinery of the universe would not go on without their presence. They can scarcely find time to smile or to speak to wife or children—if, indeed, they have't been into too big a hurry to get any; and as to spending an hour by the fireside at home in social converse, why that would be an unpardonable sin. Life, duty, and pleasure; with them, are all comprehended in "bustle." The beginning and end of existence is "bustle." Their only enjoyment is in "bustle:" physical inactivity and repose is to them hell itself. They are too busy to think, too busy to talk, too busy ever to accomplish much of anything. They can scarcely find time to die; and if the gates of the celestial kingdom were opened to them, they would be too busy to enter.

Habitual hurry is an evidence of mental

incapacity. There are occasions when haste is necessary; but hurry and despatch are very different in their nature. Some men will accomplish a vast amount of business, yet always appear calm and collected, and have plenty of leisure to attend to any unexpected call upon their time; while others, though always in hurry and confusion, really do but little.

The merchant, through his haste to get rich, often becomes poor. The student, in his haste to acquire learning and fame, often ruins body and mind. The politician, in his haste to gain office and distinction, often meets with his downfall; and last, but by no means least, the man who is in too great a hurry to get a woman, is almost sure to lose her, *especially if she knows it!* Therefore, merchant, student, politician, or lover—*Don't be in a hurry.*

SIRIUS.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The rejection of the Paper Duty Bill by the House of Lords is not destined to be passed over in silence, nor likely to foster goodwill, or to strengthen the union between the two houses of the British Parliament. Serious results will most unquestionably grow out of the matter; and it is even now assuming a graver form than the mere rejection of a Bill. In the House of Commons, Mr. Bright treated the Paper Duty as a matter unworthy of notice, compared with the constitutional principle involved in the question. He claimed supremacy for the Commons in financial matters. In his speech he used the following characteristic and significant language:—"While the dignity of the House of Lords—which I should be one of the last to seek to impair ("Oh, oh!")—can likewise be upheld, do not let hon. gentlemen fancy that I wish any governing power in this country to be degraded. If I were an avowed Republican—if I thought that in this country monarchy was no good, and aristocracy was no good, still, as long as there is a monarchy—as long as there is an hereditary chamber, (ironical cries of "hear!") I say, by all means maintain their dignity, support them as far as you can in the true and honest estimation of the people, and advise them—they think that I sometimes advise them in an unfriendly tone—so to rule and so to exercise their powers that these may be perpetual." Touching this quarrel between the two houses—a quarrel it certainly must be considered—Lord John Russell said—"Within my memory there has not been any question of greater importance than the present. It is one which undoubtedly affects the most essential functions of the House of Commons. On the 29th of May the Lancashire Reformers' Union met at Manchester, and approved of the stand taken by the House of Commons against the invasion by the Peers of its exclusive privileges in respect to taxation. They pledged themselves to support the Commons by every means in their power. Mr. Bright, in his speech to the meeting, treated the present matter not as a question of Parliamentary reform, but as a struggle to preserve inviolate and intact the constitutional privileges of the House of Commons, and the principle that "taxation and representation should go together." It is expected that an energetic movement will go throughout the country against this invasion of the prerogatives of the representatives of the people. In a monster reform meeting at Birmingham on the 30th of May, this was the all-engrossing subject. The emigration from Ireland that has been so abundant of late is still going on without abatement, which is expected to seriously affect the prosperity of the country. It is stated that France and Russia have made up their minds to a partition of Turkey. England is to be offered a share; and if she refuse, they will go

their own way without her. The *Times* correspondent at Constantinople says the health of the Sultan causes much anxiety. For some time past his appearance has been far from reassuring. The Paris correspondent of the *Daily News* writes—"It is within my knowledge that one of the Emperor's most intimate councillors lately said, in the hearing of several people, these words:—'We are on the point of twisting the neck of England on the Oriental question!' What this very stretched metaphor may mean exactly I do not pretend to say. But this I do well remember—that, so long ago as the peace of Villafranca, which the English press denounced with a severity entirely justified by the now recognised event of its utter failure, the unavowed organs of the French Government were continually hinting that revenge would be taken on England in the East. This idea has lately been ventilated with a renewed impetus. Everybody expects that the text of M. de Lavelette's speech to the Sultan, which must come out within a few hours, will be alarming, and will disclose a policy concerted with Russia, such as England cannot, in all likelihood, approve of. I am far from saying that a *casus belli* is likely to arise. On the contrary, I think that every move of the Imperial policy with regard to England is nicely calculated with a view not to overstep the bounds of her patience. I may possibly have fallen to-day upon an exaggerated vein of information; but I make no doubt that in one form or other the 'Eastern question' will very speedily eclipse the Italian one." Prussia is fully alive to the matter, and her Government is taking a decisive attitude and speaking boldly. The Prussian *Gazette* admits that the treaty of 1856 has not solved the Eastern question, but has only adjourned it. It was clear that Russia would, on the first opportunity, endeavour to free herself from the onerous conditions imposed on her by the treaty. At the present moment no one can see clearly what are the projects and the objects of Russia. Neither can it be stated positively to what extent France has given her assent to them; but it is necessary to watch events with the greatest attention, to take measures against the non-observance of the treaty, and to count on the fact that an understanding between two great Powers does not constitute an understanding of Europe. The French Emperor is rapidly assuming the dictatorship of Europe. In the Sardinian chambers there is a strong feeling in many against the cession of Savoy and Nice to France; and exciting speeches have been delivered upon the subject; but the Government dares not oppose Napoleon. The Empress-Mother of Russia is coming to France, and is said to have important despatches received from St. Petersburg. According to the latest news, the Emperor Napoleon was to start May 31st for Lyons, and meet the Empress-Dowager of Russia on the following day. The speech of the new French Ambassador at Constantinople has greatly alarmed the French merchants in Turkey. He said, "Beware of entering into any great speculations. More I am not able to say to you." The French Minister of War has published a decree authorising voluntary engagements in the Imperial Guard of men not having served. The Emperor himself is said to have suggested the idea of introducing the volunteer element into the French army. Great exertions are being made to bring up the Imperial Guard to the full war complement. Camping utensils and tents have been served out to every regiment of the garrison of Paris, to enable them to be moved to any distance without creating surprise. The Sicilian insurrection continues successful. The *Patrie* says—"The insurrection is being organised to such an extent that its definitive results are no longer doubtful. The fall of Palermo is inevitable, being only a question of time. As soon as the insurrection becomes mistress of Palermo, Garibaldi will declare Sicily annexed to the Italian kingdom, reserving the ratification of his resolution to universal suffrage. A provisional government, under the presidency of Garibaldi, would then direct the insurrection."

AMERICAN.—The Republican National Convention was to assemble on the 15th of May. The Japanese Embassy arrived at Washington on the 14th, and were received with grand military and civic display, seeming greatly delighted. Their interview with the President took place on the 17th, when the Embassy met with a magnificent reception. No nomination up to the 17th of May had been made by the Chicago Convention for the Presidency. In Utah, Beaver and Iron Counties are going ahead in the agricultural and manufacturing movement. A branch of the Deseret Agricultural and Manufacturing Society, including those counties, was formed at Beaver City on the 29th of March. Delegates were in attendance from each of the several Wards and precincts in both counties. The emigration to Cache Valley is still going on, and there is a great rush northward by the Saints in search of new settlements and better locations. Recent advices from Washington announce the appointment of R. P. Flonken, of Pennsylvania, and E. Rondoph Hardin, of Georgia, to fill the places of Associate-Justices Cradlebaugh and Sinclair, removed.

MEMORABILIA.

HOW TO FIND THE WEIGHT OF A BODY BY ITS BULK.—Multiply its content in cubic feet by its tabular specific gravity: the product will be its weight in avoirdupois ounces.

HOW TO FIND THE MAGNITUDE OF A BODY BY ITS WEIGHT.—Divide its weight into avoirdupois ounces by its tabular specific gravity: the quotient will be its contents in cubic feet.

COCOA.—Cocoa is prepared from the seeds of *Theobroma Cacao*, so called by Linnæus from the Greek word *Theos* (God,) and *broma* (food), signifying that cocoa was a food fit for the gods.

HOW TO DETECT CHALK IN MILK.—Dilute the milk with water, and set it aside for a few hours: the chalk, if there be any, will be found precipitated to the bottom, which may be sufficiently identified by its appearance and its effervescing with an acid.

HOW TO DETECT WATER IN MILK.—Ascertain its specific gravity. Milk is much heavier than water; so that when water is added to milk, the specific gravity of the mixture is less than that of genuine milk. Pure new milk at 5° Fahrenheit has a specific gravity of 1,030; skimmed milk, 31; serum, or whey, 29.

HOW TO TELL THE TIME OF NIGHT BY THE STARS.—Take a common hoop and divide it into 24 equal spaces, marking the dividing points for hour points. Connect the opposite hour points by lines of thread, or twine, or fine wire, drawn diametrically across the hoop. Hang it against a north window, and place the eye in a line with the centre of the hoop (where the threads cross each other,) and the north star. The "fixed" stars, in their revolutions round the pole, will then be seen to pass from one thread to another every hour. Selecting Alpha, the nearest pointer in the seven stars of the constellation of Ursa Major, for the hour-hand of the great clock of the heavens, place the eye at such a distance from the hoop as to bring this star just within it, keeping the centre in a line with the north star. On the 5th of March, for example, the star Alpha, in Ursa Major, reaches the meridian, directly over the north star, and would thus be in a line with the upper vertical thread of the hoop at midnight; so that when seen in line with the first thread on the right hand of the vertical one, the time indicated is eleven o'clock; when it was in line with the second on the right, it was ten o'clock; and so on. When it has passed the middle, and reached the first thread on the left, it will be one o'clock; the second on the left, two o'clock; and so on. As this star, like all the other "fixed" stars, comes to the meridian two hours earlier on the 5th of each succeeding month, or about four minutes earlier each day, it will thus on the 5th of April reach the vertical thread at ten o'clock, and the others at corresponding times. The apparatus may be rendered more accurate by inclining the top forward from the perpendicular at an angle corresponding with the latitude of the place in which the observer is located, thus bringing it perpendicular to the axis of the earth, and in a plane parallel with the plane of the equator.

VARIETIES.

An honest old lady in Devonshire, when told of her cousin's death, exclaimed, "Well, I do declare, our troubles never come alone! It aint a week since I lost my best hen, and now dear Tom has gone, too, poor man!"

To resuscitate a drowned Englishman, place a piece of roast beef under his nose; an Irishman, a gill of poteen; a Scotchman, a baubee; a Welshman, a few leeks; a Frenchman, a pinch of snuff; a Spaniard, some fresh blood; an old maid, an offer of marriage; a Yankee, attempt to pick his pockets.

SEEING WITHOUT EYES.—"Can a man see without eyes?" asked the Professor. "Yes, sir, was the prompt answer. "Pray, sir, how do you make that out?" cried the astonished Professor. "He can see with one; sir," replied the ready-witted youth, and the whole class shouted with delight at his triumph over metaphysics.

GARDENING OPERATIONS: ADDRESSED TO LADIES.—Make up your beds early in the morning; sew buttons on your husband's shirts; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good temper in your face, and carefully root out all angry feelings; and you may then expect a good crop of happiness.